

The LUTHERAN



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"WE'RE FROM THE LUTHERAN CHURCH"

Unchurched will be visited as ULCA launches evangelism effort

Vol. 38, No. 4

OCTOBER 26, 1955

10 CENTS

Landmark



IT WAS WAYNE'S first day at school. Riding the school bus was an exciting new experience—in fact, so exciting that he failed to get off the bus at the stop nearest his home. When he finally got off with other children several blocks away he was lost. It was new territory for him.

But Wayne got home safely. When he arrived, he told his anxious mother, "When I saw the church I wasn't lost any more." He had seen the big cross atop the church, and this was a familiar landmark for this was where he attended Sunday school. He had often walked to church with his mother, and once he saw the church he was guided safely home.

THERE'S A PRECIOUS sermon preached by this young scholar. That's the purpose of the church—to show us the way home.

—A. W. STREMEL



The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor

George H. Straley, Robert E. Huldshiner, Assistant Editors. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest J. Hoh, Litt.D., John George Kurzenkabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Paul E. Valentiner.

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COVER PICTURE. Throughout the United Lutheran Church thousands of church members will be calling on their neighbors in giant evangelism program which gets under way this week. See feature articles on pages 12 to 23, and editorial on page 50 for details of campaign.

THE CHURCH IN THE NEWS

Prejudice closes mission

When the Rev. Gerald Lewis came to St. Cecilia's Roman Catholic Church at Jesuit Bend, Louisiana, on Oct. 2, he was stopped at the door by a group of church members. "They were very polite," he reported. "They informed me that a Negro could not say mass for a white congregation."

Archbishop Joseph F. Rummel, a leading opponent of segregation in his diocese in strongly Roman Catholic Louisiana, promptly ordered the mission church closed. "This incident," he wrote to the parishioners, "was clearly a violation of the obligation of reverence and devotion which Catholics owe to every priest of God, regardless of race, color or nationality . . ."

Members of the parish who prevented the priest from entering the church committed "an act of injustice, uncharitableness and irreverence. They also violated the laws of the church . . ." wrote the archbishop.

Washington lowers barriers

A four-year project of the American Friends Service Committee to end segregation of races in the District of Columbia could come to an end, the committee said last week, because of the "startling" lowering of racial barriers in the nation's capital.

Negroes had found new freedom and the entire city had "greater dignity" through "most dramatic" changes in racial practices since 1951, the committee's report said. These changes came "so rapidly as to be startling to even the most optimistic." Areas where desegregation was still not complete were listed as the hotels, medical service, social work,

housing and employment, and in religious institutions.

In Old Mystic, Connecticut, worshippers at the Methodist church received Holy Communion on Oct. 2 from their new pastor, the Rev. Simon P. Montgomery. He is the first Negro ever to be appointed minister of an all-white Methodist congregation. Methodists in Kansas also ended church segregation when they took into membership in the Central Kansas Conference two Negro congregations that had formerly been members of the Central (Negro) Jurisdiction of the Methodist Church.

Church House addition planned

Growth of the United Lutheran Church has been symbolized by its headquarters. Beginning in a rented office, the ULCA's nerve center in New York moved to a converted house on East 35th Street and from there in 1944 to the prominent former Morgan mansion at 37th Street and Madison Avenue.

In recent years need for more space has compelled the National Lutheran Council to move its offices a dozen blocks downtown to a building of its own. Several ULCA agencies have recently been transferred to rented quarters.

After considering various plans for finding more adequate quarters, the Executive Board at its meeting on Oct. 13 voted to approve in principle the erection of an addition to the present Lutheran Church House. Proposed was a six-story concrete-and-steel structure, connecting with the present building on the basement and ground floor levels. It would occupy part of the garden area between the present building and the Morgan Library on 36th Street.

Final plans for building and financing will be ready for Executive Board action at its February 1956 meeting. If construction starts promptly, the building might be completed before the end of 1956. Along with the proposed new Board of Publication building at Philadelphia (see THE LUTHERAN, Oct. 12) the new construction would provide the "adequate headquarters" for all general agencies of the ULCA for which the Toronto convention asked the Executive Board to plan.

Deaconess status to be studied

In order to digest the large amount of material in the report of the Commission on Organizational Structure which was referred to it by the 1954 convention, the ULCA Executive Board is taking it in small bites. At its October meeting, the Board considered matters referred to it which concerned deaconess work and higher education. Some of the knotty problems with which the Executive Board had to grapple were:

- Should there be part-time or limited-term deaconesses?
- Should some deaconess students get less than the present five-year college training?
- Shall the motherhouses or the Deaconess Board have the responsibility for placement of deaconesses?
- Who shall be responsible for designing the deaconess garb?

The Executive Board listened to comments from both the COS and the boards concerned, decided to recommend to the 1956 convention that a special commission of nine be set up to study them more exhaustively and to report to the 1958 ULCA convention. The commission would consist of three members of the Deaconess Board, three members of the Executive Board, and three members-at-large.

Whose seminaries?

A major question raised in the report of the Commission on Organizational Structure dealt with ownership and control of seminaries. The ten institutions now operating within the ULCA are in each case owned and controlled by synods. The COS asked a full-scale study of the question by theologians, educators and synod officials to crystallize thinking on the issue and possibly to prepare recommendations for action by the ULC in 1956.

Looking forward, the Executive Board saw undue complications in such a study at this time. Because it "involves issues that will be involved intimately in the forthcoming negotiations between representatives of the ULC, Augustana Lutheran Church and other American Lutheran church bodies looking toward organic merger" the Board recommended that the issue be postponed at least until the 1958 convention.



MRS. ROOSEVELT GETS REFUGEE AWARD
Widow of President is congratulated by Dr. Leslie Cooke, director of World Council of Churches' Refugee Service, after receiving United Nations' Nansen Award for her work in behalf of refugees.

Author's statements challenged

Religion "is actually the strongest force keeping children orphaned" in the United States, wrote Pearl S. Buck in the September *Woman's Home Companion*. "Many states require that, whenever practicable, children be placed for adoption only in families of the same religion as their natural parents." The article will be condensed in the November *Reader's Digest*.

Miss Buck's thesis was that many childless couples are eager to adopt children, but are prevented from doing so through "legal red tape, complicated adoption procedures, prejudice and religious division." Children are often kept in orphanages because of the "vested interests" of trustees or religious groups, she charged.

Miss Buck's article is not accurate, declared Dr. Francis A. Shearer, inner missions secretary of the ULCA Board of Social Missions. Only one per cent of the children in ULCA institutions are full orphans. ULCA child-care agencies placed 584 of the 4,608 children they served during 1954 with adoptive families.

Although Miss Buck claimed that "complete statistics" are not available, Dr. Shearer said that the Children's Bureau of the U.S. Department of Health, Welfare and Education has accurate figures on the current child-care situation. Many figures quoted in the article are "inaccurate and misleading," he added.

Lutheran program praised

Episcopal and Lutheran churches have "generally speaking the best of sectarian child-care programs," James H. Reid, executive director of the Child Welfare League of America, said in a Philadelphia address last week.

"The gap between religion and social work is being lessened in the mutual aim

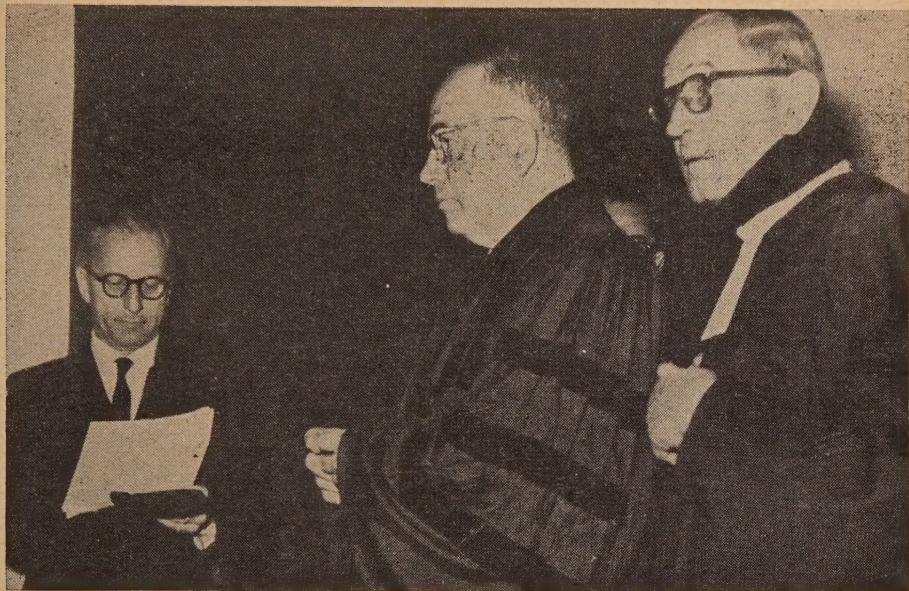
to serve the whole child," Mr. Reid said. He pointed out that most of the approximately 100,000 children now in institutions receive only temporary shelter while home conditions are being corrected. "Over half the total are returned to their own homes after an average stay of 1.7 years."

Conference includes church schools

Make-up of state delegations to the White House Conference on Education, scheduled at Washington Nov. 28, had caused a flurry of excitement in Massachusetts and Vermont when Roman Catholic bishops sharply criticized omission of parochial school representatives.

In Massachusetts, delegation leaders quickly pointed out that three high-level Roman Catholic educators were included in the state's 40-man group. In Vermont last week, one of the ten state delegates resigned to permit Gov. Joseph Johnson to nominate a parochial school churchman in his place, after Bishop Edward F. Ryan of Burlington had termed it "manifestly unfair that no delegates representing the parochial school system" were chosen. The bishop said that last year's defeat in the Vermont state senate of a bill providing transportation for parochial school students at public expense made it clear that he should not "cherish any illusion that Catholic schools would receive more equitable treatment."

Meanwhile, in Washington the planning committee for the conference invited Protestant, Roman Catholic and Jewish groups which maintain parochial school systems to name delegates to the conference. The Lutheran Church—Missouri Synod was among those invited. Conference planners said they had realized that state delegations would be made up largely of public schoolmen but that arrangements had long since been



CHURCHMEN GET HONORARY DEGREES IN HUNGARY

Dean Laszlo Pap (left) of Budapest Reformed Theological Academy waits with U.S. Methodist Bishop G. Bromley Oxnam and German Pastor Martin Niemoeller who were among 12 Protestant leaders honored at institution's 100th anniversary. Several Western churchmen refused to accept degrees because of the Academy's Red ties.

made to have non-public schools represented. Monsignor Frederick G. Hochwalt, general secretary of the National Catholic Educational Association, said he is confident that the Roman Catholic school system will be "adequately represented" at the conference.

Churches feel credit pinch

Church construction is booming but commercial mortgage financing is getting more difficult to obtain, Dr. Elwood Bowman, director of church extension for the ULCA Board of American Missions, told a meeting of church building experts. Interest rates are going up and churches often do not have the influential contacts for borrowing that other organizations have.

Nevertheless "it is very healthy to have

some commercial financing in addition to what the church puts into the building," the BAM official said. Most satisfactory proportion for financing mission church construction is 20 per cent on a commercial loan, 45 per cent in cash or pledges from the congregation, and 35 per cent from the synod or national church body, Dr. Bowman explained. "The important thing is not how much a church can borrow but how much it can pay back," he warned.

Desire for "cheapness to the point of becoming tawdry" in church building has prevented some churches from having the "niceties" that would distinguish them from other buildings, Dr. Bowman continued. Trend in church building is toward contemporary architecture rather than classic but many churches are tend-

ing to imitate commercial buildings rather than blaze a new trail.

Construction heads for record

New construction started by churches in the U.S. during September totaled \$70 million, government agencies reported. For the first nine months of 1955, total was \$539 million, a 29 per cent increase over the same period last year. Continued high rate of new building made it likely that the estimate of \$600 million in new church construction that government economists had made for 1955 would be exceeded by a considerable margin.

Prepares for "Day X"

"Day X"—the day when Germany will again be united—will be disastrous unless West Germans can show young Communist-trained East Germans something more than refrigerators and television, theologian Helmut Thielicke told church leaders at the tenth anniversary celebration of the Evangelical Academy at Bad Boll.

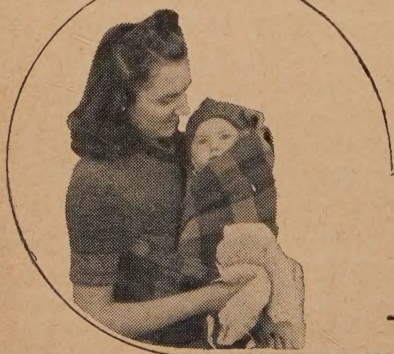
"Western slogans" won't do, Prof. Thielicke warned. Talk of technical progress and generalities on democratic liberties will have scant appeal as long as young people are given only the choice between western and eastern materialism. In such an event eastern ideology might win out over western because it contains "some altruistic element of appeal" in its professed striving for a better future. Communist youth, educated in eastern dialectics, will not be attracted by unimaginative traditionalism.

What the West needs in preparation for "Day X" is a dispassioned re-evaluation of the things it stands for, Dr. Thielicke said. Among the assets it can put to work are the messages of faith, brotherly love, equality before God, and inner freedom.

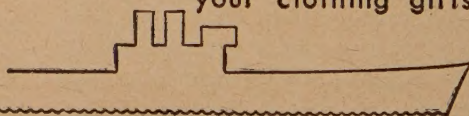
LWR clothing appeal set

Lutheran World Relief's annual Thanksgiving Clothing Appeal—scheduled for Nov. 20 to 27—got an unexpected lift because of the floods that hit

You are there...



*...when you
go to the needy overseas
through
your clothing gifts*



Lutheran World Relief

202 Shafer Avenue,

Phillipsburg, N.J.



Pennsylvania and Connecticut this summer. When emergency supplies contributed for flood victims amounted to more than was actually needed by the stricken communities, the surplus was sent by both Lutheran and non-Lutheran congregations to the LWR warehouse at Phillipsburg, New Jersey—which incidentally stands in the heart of the flood area. More than five tons of such clothing gifts were received in September.

Five tons are a drop in the bucket compared with world needs, according to LWF Executive Secretary Bernard A. Confer. Last Thanksgiving more than 1,255 tons of clothing was gathered and has since been distributed to refugees and needy people in Korea, Berlin, Formosa, the Holy Land, Yugoslavia, Hong Kong, and in scattered refugee camps. Even more is needed this year, Mr. Confer said. "To him who goes cold, a clothing gift makes an effective witness and makes plain our Christian concern," Mr. Confer stated. All Lutheran congregations were asked to make their churches a depot for the collection of clothing which can then be forwarded to LWR warehouses.

Planners must consider churches

City planners should take into consideration the need for church buildings, the Rev. Walter Kloetzli, Jr., secretary for urban planning in the National Lutheran Council's Division of American Missions, told 1,000 American and Canadian planning officials at their annual conference at Montreal early this month.

"A physical plan for a city or neighborhood is incomplete unless it includes adequate facilities" for spiritual needs, Mr. Kloetzli said. Although most people are church members, church buildings are regarded as "public nuisances" by

some community planners, he added. "Manufacturing often seems more significant than morals, vehicles are more prized than values, and fine lawns outrank faith."

Latvian church restricted

Latvian Lutheran Archbishop Gustavs Turs wore a "Picasso peace dove" instead of a pectoral cross when he received a delegation of visiting West German Protestants at Riga recently, Dr. Ernst Wilm reported to a German pastors' conference. The delegation returned with photos of the unusual sight.

Delegates were "impressed by signs of a vigorous church life" in Russia, said Dr. Wilm, who is president of the Church of Westphalia, but found severe restrictions upon the Lutheran Church in Latvia. Congregations were fairly large, but composed mostly of older people. The once-leading Lutheran church had evidently become subservient to the Russian Orthodox. "The farther we got from Moscow the less we saw of religious freedom," the German churchman declared.

And so forth

Mother's Day observances should be replaced by a National Family Week emphasis in Australia, Protestant clergymen attending the Australian Council of Christian Education conference decided. Mother's Day is becoming "over-commercial and over-sentimental," they said. There should be "an observance that will educate the community in the Christian value of family life."

Although salaries of U.S. clergymen increased 83 per cent in the decade from 1939 to 1949, the average gain in other white-collar professions was 122 per cent, a U.S. Census Bureau report disclosed. As a result, the ministry dropped to the lowest 30 per cent among salaried workers.

World News Notes

India comes to the front

A nation that was a British colony 10 years ago has come a long way toward getting the deciding vote in world affairs. In any important contest in the United Nations, the U.S. can usually count on the support of the 20 Latin American countries, but India is recognized as the leader of the 17 Asian-African nations.

Indian strategy is to balance up the power struggle between the U.S. and the Communist nations. India's UN spokesman, Krishna Menon, can go to see China's Communist premier, Chou En-lai, whenever he considers this necessary, and can also drop in at the U.S. State Department almost anytime for an hour's talk with John Foster Dulles. Krishna Menon has been working hard this fall on improving relations between the U.S. and China.

Two-thirds of the world's people are 1) colored, and 2) poor. India speaks for these people, and does it with increasing strength and skill.

Indians forget English language

English had been India's official language under British rule. Only 2 per cent of India's people knew English, but the English-speaking Indians held the important positions in the country. The other 98 per cent speak one or another of India's 14 languages.

Students now enrolling in Indian universities have poor knowledge of English, and don't want to know more. Hindi is replacing English as the language in university instruction. In cities there are still many English-speaking Indians, but not in the small towns.

Loss of English, some Indians think, will cut off their students from contact with world civilization.

Newsman gets to Romania

American reporters had been kept out of Romania for eight years. This month Jack Raymond of *The New York Times* was the first permitted to travel almost everywhere he wanted to go.

Romanians were delighted to see an American but didn't talk freely. "Perhaps later on, but not now," said a man Mr. Raymond invited to have dinner with him. Communist officials spoke more boldly. "We want good relations with America," said one. "We regret they have not gone well in the past."

People work hard (35 per cent of industrial laborers are women) but don't have much money, Mr. Raymond reported. Clothing is drab and shoddy, and food prices are high. The main street in the capital city of Bucharest is getting its first asphalt paving, replacing cobblestone.

Israel wants more people

Wherever there are Jews who can be persuaded to move to Israel, money for their resettlement can be collected in the United States. This month the United Jewish Appeal announced in New York it has \$10,330,000 to aid Jews in Morocco in emigrating to Israel.

In the first week of October 1,500 Moroccan Jews moved to Israel. Three thousand migrated in September, and 8,500 more are expected in Israel by the end of November.

Food resources and employment prospects are insufficient for the Jews already in Israel. But the only chance for survival of the tiny nation in the midst of its Arab enemies is to build up population, and buy munitions from the West to arm the Israelis for the expected war with Egypt.

WASHINGTON

By ROBERT VAN DEUSEN



PRESIDENTIAL CANDIDATES

THE ANNOUNCEMENT that President Eisenhower will not return to Washington until next January has stepped up the tempo of speculation over candidates in the 1956 campaign. It is being quietly assumed that the president will not seek a second term.

The race will not be wide open until Eisenhower announces publicly that he will not run. The big question is whether he will use his influence in the choice of a successor. If he does not, the race for the nomination will be a free-for-all.

Republicans

THE ASSUMPTION that Eisenhower would head the ticket in 1956 resulted in a failure to develop men of presidential stature. The time is now too short to build up a new man. Those who are already on the scene are being sized up as potential candidates.

The problem is made more acute by the fact that four of the potential candidates are from California and that three of them have political ambitions. Richard Nixon has the inside track, as vice president, but is vulnerable because of his immaturity. William Knowland would be a strong possibility if it were not for his impetuous approach to foreign policy and his sharp differences with Eisenhower. Governor Knight is little known nationally, but is a vote-getter.

Earl Warren is the only one of the California quartet who has the personal

caliber and political maturity which the office demands. But he has said conclusively that he will not run. If Eisenhower could persuade him to change his mind, he would make an effective candidate. Warren would come closer than any of the others to maintaining the moderately liberal policies Eisenhower developed.

Others who have been mentioned include Harold Stassen, Christian Herter, Henry Cabot Lodge, Paul Hoffman, and Milton Eisenhower. In the background is the possibility that if no strong candidate emerges, Thomas Dewey might come out of political retirement and walk off with the nomination.

Democrats

BEFORE EISENHOWER'S illness, the Democratic nomination was anything but attractive. Now potential candidates look at it with a new gleam of interest. Where before everyone was willing to let Adlai Stevenson make the race, now this is not at all taken for granted.

At this time, Stevenson is probably the most likely to be nominated. Those who oppose the idea of a defeated candidate running again may swing their support to Averill Harriman or Estes Kefauver. Harriman, while friendly to Stevenson, has not closed the door to the possibility of his own nomination. Kefauver's popular appeal may prove to be stronger than is anticipated.

If Eisenhower's health keeps him from running for re-election, the stage is set for a tumultuous campaign and an unpredictable outcome. In this setting of human uncertainty, God's guidance becomes particularly important. Christians should pray earnestly for His leading in the choice of a man of mental and moral stature, who will look to God for strength and wisdom in fulfilling the responsibilities of the presidency.

**HALF
THE
PEOPLE
STAY
HOME**

**Even among
church members
50 per cent
attendance in
church on the
average Sunday
morning is high**

THIS IS THE BEGINNING

A DIFFERENT SORT OF D-DAY comes this week in the United Lutheran Church. ULC church members are starting an invasion of America. A two-year evangelism effort to seek the unchurched and reclaim halfhearted Christians begins on Reformation Sunday, Oct. 30.

The plan is to enlist and train hundreds of thousands of church members as active Christian missionaries in their own communities. In 24 months this program will

reach all of the 4,350 United Lutheran congregations. The hope is that Lutherans will learn how to be effective witnesses for their faith.

Last month a sample "mission" was conducted by 26 congregations in western Pennsylvania's Greensburg area. Pictures taken there explain the evangelism program as it will be attempted from coast to coast. Leaders have been chosen to give full-time direction in the work.



A PICTURE STORY by Russell L. McCullough and William Kunzler

FIRST CAME
CAREFUL
PLANNING

THE PITTSBURGH SYNOD'S secretary of evangelism, Dr. Edward K. Rogers, met the Greensburg Conference president, Pastor H. Wahl Pfeifer, to work out details. Committees were appointed, schedules prepared. Twenty-six clergymen from outside the Greensburg area were invited to come for a week as mission preachers in participating congregations.

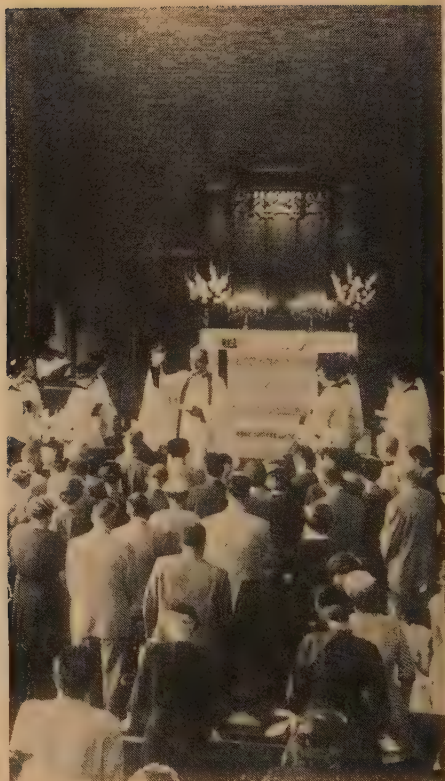


A "CENTRAL COMMITTEE" included chairmen of committees on visitation, the lay rally, publicity, finance. There was a "prayer committee" too. Greensburg Lutherans knew they could not count on efficient organization alone in assuring results. Only a fresh break-through of the Holy Spirit would heighten the vitality of Christian faith and life in churches of the area. Purpose of the mission, said the Central Committee, is "to strengthen the Christian convictions of our people and equip them for evangelism every day."



FAITHFUL MEMBERS of each parish were enlisted for

an every-member pre-mission visitation. In Zion Church, Greensburg (see photo), and 25 other congregations, 1,658 visitors were enrolled and commissioned at special services. Their first assignment was to make sure that all members of the participating churches knew about plans for the mission and were alerted to assist in it.



NEWSPAPER PUBLICITY was used intensively in informing the communities about the mission. Publicity Chairman Russell McCullough discussed plans with Editor Samuel George of "Greensburg Tribune."



VISITATION COMMITTEES in each congregation prepared cards indicating calls to be made at homes of church members as well as the unchurched. Surveys had been made to secure names of several thousand prospective members of the local churches.

VISITORS AT WORK. Two-by-two, the visitors went to homes to urge people to pray for success of the mission, attend the special services, and invite unchurched friends and neighbors to come along. ➔





MEETINGS . . .

THE BIG WEEK of the mission began Sunday, Sept. 18, with visiting missionaries in pulpits of the 26 participating churches. That evening a thousand leaders from these churches met in Greensburg for group preparation for their efforts. Men of the Brotherhoods, Women of the Church, youth organizations, church school leaders, choir singers, and church council groups held panel discussions of their work as Christian witnesses.

Monday through Thursday there was a service every evening in each of the 26 churches. Workers spent the early part of each evening visiting the unchurched, and following each service they met to report results and receive further instruction in evangelism.

PASTORS met three hours each morning during the mission week for prayer, Bible study, and intensive training in the principles and practice of evangelism.



LAY LEADERS WERE COMMISSIONED FOR SERVICE as evangelists at Greensburg rally

PREACHING MISSION publicity included placement of posters on church bulletin boards, and hundreds of placards on buses. Ads were placed in 12 local newspapers.

TELEVISION and radio were used during the mission week to tell people of Greensburg area what was going on in the Lutheran churches and encourage attendance.





ATTENDANCE at four weeknight services in twenty-six churches totaled 10,773.



A STATE POLICEMAN served as mission week chairman in one Greensburg church.



HOME BIBLE STUDY from specially prepared devotional guides was a feature of mission



FINAL MISSION WEEK EVENT was Friday night service in Greensburg theater, with Dr. Carveth Mitchell of Mansfield, Ohio, as preacher. Prospective members of churches of the area, as well as evangelism committee workers, were urged to attend the rally.



FIFTEEN HUNDRED filled theater a half-hour before rally began. About 800 individuals were "won" for church membership. Influence of mission is expected to be felt for years.

Stackel Explains Evangelism

By KATHERINE BENION

Leader chosen for two-year United Lutheran effort tells plans for rousing church to faster pace in recruiting members

"THE UNITED LUTHERAN CHURCH in America was born for this hour," said Dr. Robert W. Stackel, director of the church-wide evangelism program which begins next week.

He went on to explain. "The long years of the church's unification and streamlining were necessary," he said. "Our church has grown to maturity. Now in a massive, continent-wide program she wants to give a concentrated witness to Christ."

That "our church was born for this hour" hadn't entered my thoughts before. Dr. Stackel had other striking things to say about Lutheran evangelism and was overflowing with plans for the two-year program now being launched.

I had read Dr. Franklin Clark Fry's statement about Dr. Stackel. "I have known Bob Stackel all his life—literally. God has endowed him with a galaxy of gifts," Dr. Fry commented. "Like the ten-talent man of the parable, he has traded with them with a dedicated abandon in the marketplace of the Kingdom. Now, at his maturity and still in his early manhood he becomes our leader in the Lutheran evangelism of 1956-1957." I was much interested in meeting the person of whom our president spoke so highly.

WHEN I BEGAN to ask Dr. Stackel questions about himself, his replies came slowly. He said a few things about his education. I looked at him—his reddish brown hair, blue eyes, and his college-

LET US PRAY GOD to guide and prosper the Lutheran Evangelism Mission, that minds without Christ's light and hearts without Christ's love may be brought to the knowledge and love of him.

O GOD, the Holy Ghost, who hast called the laymen and pastors of the United Lutheran Church in America into a blessed evangelism mission, that with fresh zeal and newly kindled devotion we may gather the unsaved into the communion of saints where thou mayest enlighten and sanctify them and us all; give thy guidance, we pray thee, to all of us who serve in this ministry of redemption, and as our witness accords with thy purposes, do thou graciously favor it, even as thou hast promised that thy Word will not return unto thee void but will prosper in the things whereunto thou hast sent it. Amen.

boy appearance. "You got your doctor's degree from Thiel College in '51?" I asked, pondering.

It wasn't necessary for me to ask the question that was really on my mind. "You think I'm much younger than I am," he said. "No, I was serving my third parish when I received my doctor's degree. I've been in the ministry 17 years." He told briefly about his parishes at Dansville and Rochester, N. Y., and at Pittsburgh.

It was at First Church in Pittsburgh that his attention began to center on the problems of evangelism in a big city. Here he held luncheon services for busi-



LEADERS HAVE STARTED THEIR WORK

Eleven pastors will direct the evangelism effort. They are (first row) W. A. Mehlenbacher, J. A. Keisler, A. Vernon Hess, Walter E. Boch, Ross F. Hidy. (second row) Clifton M. Weihe, William H. Swarbrick, Robert W. Stackel, George Housewright, E. Dale Click, Francis B. Myers. These men were called to full-time service Oct. 1.

ness people twice a week, with attendance of around 700 a week. Every Sunday morning the First Church service was broadcast by a local radio station, with a warm audience response.

"HOW DID YOU FEEL when this call as director came to you?"

"It seemed like an opportunity beyond parallel," he replied. United Lutheran congregations have been lagging behind other Lutheran churches of America in their rate of growth. "We have come to

the point," he said, "where we as a church realize that our evangelism pace is too slow, our old pattern too small."

To carry out the ambitious program now getting underway, Dr. Stackel has an abundance of plans. There will be approximately 200 area preaching missions across the continent. All the 4,350 United Lutheran congregations from Hawaii to Nova Scotia, from the Caribbean to Alaska, will be reached.

The first missions within the program are already organizing. Some are in the

Allentown,¹ Wilkes-Barre, and Pottsville conferences of the Ministerium of Pennsylvania . . . Springfield, Ohio . . . Eastern Conference of the North Carolina Synod . . . Minneapolis and St. Paul . . . San Francisco.

"This Lutheran evangelism mission is going to be a hard-hitting program made up of the solidest elements of effective Christian evangelism," said Dr. Stackel. "Training church members for visiting, teaching pastors new approaches, evangelistic preaching, and planning with congregational leaders for year-round evangelism—are some of the things to be used in creating a kind of evangelism that has the gospel-hardness of the cross."

THE HEART of the program is the area preaching mission. It will be like the pilot projects already completed in various places and will consist of a week of services in all ULC churches of that area. This fall and winter there will be workshops across the nation where the pastors will be trained to be missionaries. By Nov. 1 a complete portfolio of materials will be mailed to all pastors of the ULCA.

"It is my hope," said Dr. Stackel, "that congregations may be lifted to a new level of discipleship and witnessing. There is an 'inreach' as well as an 'outreach' in the program. We do not only seek to gather into Christ those outside the church, but we aim to make way for the Holy Spirit to reach down on the inside and lift the spiritual level within each congregation."

How do plans for the program reach into the congregation? Each pastor will give his congregation pre-mission devotional guidance. At the time of the mission, laymen in each congregation will be trained in evangelism by the missionary. All will be encouraged to special prayer before and after. Special emphasis will



DR. ROBERT W. STACKEL
"Concentrated witness"

be placed on family worship. Church members will call on their fellow members the week before the mission. There will be an unprecedented participation of laymen, which will produce new leaders.

"ALREADY MANY STEPS have been taken toward carrying out plans," said Dr. Stackel. "From top to bottom the ULCA has cleared the track for this mission."

An institute to train leaders for synodical missionary schools was held in June at Chicago Seminary, where 130 men were given intensive training through lectures, panels, discussion groups. Now being formulated are plans for holding workshops in many areas. These will be open to all ULCA pastors and will be guided by those who attended the May-wood workshop.

"Eight regional directors have been called for two years of full-time service in the program," Dr. Stackel explained. "Most of them began their work Oct. 1. Each man is responsible for a region

varying in size from two to five synods. It is a young man's team, with the right blend of experience and energy."

HE WENT ON to tell how these regional directors have been trained. They attended the Maywood workshop and the National Council of Churches conference on evangelism at Green Lake, Wisconsin. A three-day staff conference was held with the associate directors, who had been in charge of the pilot missions, sharing their experiences with the directors.

There will be many assisting in the program. Dr. C. Franklin Koch, executive secretary of the Board of Social Missions, under whose supervision the plan was drafted, will serve as advisor and consultant. The Board of Social Missions has also lent the services of its two associate directors of evangelism, the Rev. Clifton M. Weihe and the Rev. E. Dale Click. They will oversee the work of the regional directors as field consultants.

"We are responsible to an administrative committee appointed by the Board of Social Missions," Dr. Stackel explained. "It consists of ten pastors and five lay-people coming from all sections of the country and meeting bimonthly. At these meetings our staff reports on all aspects of the program."

As I listened to the plans and the things already done, a question kept coming to my mind. I asked Dr. Stackel. "As you undertake this job, do you feel any concern about mistakes or failures?"

"Definitely," he replied. "Evangelism through such missions has never been attempted on a continental scope to this extent before. There are several dangers. We may go through the mechanics of evangelism without the spirit of prayer

and the development of a deeper inner spiritual life and understanding. Then, at the end of two years we may put a period to the program, instead of going on and up to greater evangelistic witnessing."

SOME MIGHT SUPPOSE that a million new church members enlisted in two years would indicate great success in this program. Director Stackel feels this is not necessarily so. "We might succeed statistically but fail spiritually."

To measure the program's true success he suggests that the church consider two questions: (1) "How many members in our congregations, led by their pastors, will be *working* evangelists at the end of two years?" (2) "What will the United Lutheran Church do to intensify an aggressive, church-wide evangelism after Oct. 31, 1957?"

"It is unlikely," said Dr. Stackel, "that after two exhilarating years of continent-wide witnessing, we would collapse back to a decade with no plan. For continuance there are two possibilities among others: to continue the program on the present ULCA level or to transfer it to the synodical level from then on, with synods engaging evangelism leadership."

The program should result in a spiritual awakening. If we can channel this awakening into witnessing power on the part of a trained and concentrated laity in the church, there will be no question about evangelism being a continuing thing.

Dr. Stackel was intensely serious in making his final comment. "The church that gives a clear witness to Christ in these days ahead and that has an all-inclusive embrace of love will have a harvest for the Lord beyond precedent," he said.

IF WE COULD see ourselves as others see us, the chances are that we would deny it.

"Start the Presses," Said Martin Luther

By J. ELLSWORTH KALAS

Mass production of books did not begin until Luther gave the printers their first big assignment. Writings for and against the Reformation taught Europe to read

WHEN THE Revised Standard Version of the Bible astonished the publishing world by selling 1,600,000 copies in eight weeks after its release in 1952, it was a fitting celebration of the five hundredth anniversary of the printing press in the western world.

The first book printed on that press half-a-millennium ago, as every schoolboy knows, was the Gutenberg edition of the Bible. What every schoolboy does not know is that the total press run of that first issue was only ninety copies. Both Christendom and the publishing world knew that they had come a long way when the new edition of the Bible, five hundred years later, came out as the largest press run in publishing history, with a million copies in the initial release.

IT WOULD BE impossible to explain the great gulf between the ninety Gutenberg Bibles and the million RSV Bibles without giving thought to Martin Luther. One would expect that the invention of the printing press would have been followed by a torrent of books and papers, to meet centuries of accumulated demand. Such was not the case. Most of the best books of the times were written in Latin or Greek, the languages of the scholars rather than in the languages of



the people, so there was little call for mass circulation.

From 1480 to 1500 in Germany only about 40 books a year were published in the German language, and about the same average during the first seventeen years of the sixteenth century. But in 1518, the number of German publications rose to 71, followed by 111 in 1519, and 208 in 1520. Three years later a total of 498 books were published in German, with many of them enjoying circulation in the thousands.

What happened to the German book trade that it should nearly double between 1517 and 1518, or that the number of books should multiply twelve times in the six years between 1517 and 1523? Without oversimplifying, it can be said that the answer is in the dramatic event of Oct. 31, 1517. When Luther posted his 95 Theses on the door of the Castle Church at Wittenberg, he set the printing presses in motion.

A FEW BASIC STATISTICS tell the story. Between 1518 and 1523, fully four-fifths of the books issued had to do directly with Luther and his activities, either favorable to Luther or against him. Of the 498 books printed in 1523, 180—four

OCTOBER 31 is the 438th anniversary of the Protestant Reformation. On that day in 1517 Luther nailed his 95 Theses to the church door in Wittenberg, and stirred Christians to demand reform in the church's teachings and practices

times the complete issuance of any average year between 1480 and 1517—were attributable to Luther himself. It is not surprising, then, that one historian, Thomas M. Lindsay, suggests that the Reformation "may almost be said to have created the German book trade."

This Reformation literature opened the floodgates for literature of all kinds. Most books published in Europe prior to the Reformation were hardly classifiable as literature. Except for a few booklets of private devotions and some travel books, the earlier publications were largely almanacs, herbals, public proclamations, and books of popular medicine.

But when the writings of the Reformation had made clear that there was a market among the common people of Germany, the whole scope of printed literature was broadened.

THE LITERATURE of the Reformation was of several kinds. Most typical, perhaps, were the writings of debate. While under examination at Augsburg in 1518, Luther brought out several such pamphlets, including the *Appeal to the General Council*. Although addressed specifically to the General Council, the pamphlet was obviously aimed at all men as a declaration of Luther's position, and it was widely read.

By mid-1520, when it was evident that there was no hope for reform within the Roman Church, Luther began publication of three great tracts which fanned the fires of religious controversy to new

heights. The *Address to the German Nobility*, written in June and July of that year, pointed out the injustices in the papacy's dealings with the German government, insisting that temporal matters should be the concern of temporal rulers. In this address Luther insisted, too, that all Christians were capable of seeking God on their own, and that the Scriptures were the supreme authority for all believers.

Printed in August, the *Address* had a sale of 4,000 copies within a few days—a phenomenal record in a land where a reading public had not yet been cultivated, and without the aid of newspaper advertisements, book clubs, bookstores.

THE SECOND TRACT, *The Babylonian Captivity of the Church*, was written in October of 1520. Luther produced this tract in Latin, aiming at a scholarly audience. The paper attacked the doctrinal teachings and practices of the Roman Church, and for the first time made clear some of Luther's new doctrinal positions. One learned monk, Johann Bugenhagen, obtained a copy in order to prepare a reply. But as he read, his thinking began to change. "The whole world may be wrong," he said, "but Luther is right." Before long he had converted a number of his companions.

The Freedom of a Christian Man, third of the great tracts, was written in October and November, and appeared in both Latin and German. With the vigor so characteristic of his writing, Luther declared in this booklet that "neither pope nor bishop nor any other man has the right to prescribe a single syllable to a Christian without his consent."

By the time this tract had appeared, the pope's ban against Luther had reached his area. The ban condemned 41 of Luther's statements, allowing him

just 60 days to recant, and it was ordered that his books be publicly burned. But by this time the light had been struck which would never go out. Instead of burning, Luther's books came into wider and wider circulation.

THE FOLLOWING YEAR Luther's brilliant young associate, 24-year-old Philipp Melancthon, produced the Reformation's first book of systematic theology, *Loci Communes Rerum Theologicarum*. Luther himself called the work "invincible," and it remained the doctrinal guide for his followers for half a century after Melancthon's death in 1560. Two years later the young theologian published another book of doctrine, *Summary of the Doctrines of Luther*. Between books he helped Luther with his translation of the New Testament, and in 1545 he expressed his high devotion to his leader with a biography of Luther.

Luther never minimized his indebtedness to his predecessors. As he searched for suitable material to feed the growing spiritual hunger of the German people, he turned more than once to great men of the past. He published a tract on the 51st Psalm written in prison by Savonarola shortly before his martyrdom in 1498, and he reached back nearly two centuries to publish some of the works of Marsilius of Padua. Luther had been influenced by sermons of John Huss while he was still a student at Erfurt. He brought out three editions of Huss' epistles and general works in 1536 and 1537, praising them warmly in a personal preface.

LUTHER'S OPPONENTS were not slow in realizing the effect of the great reformer's writings upon the masses of the people, and they set out to employ the same medium. Both Johann Mayer of Eck and Sylvester Mazzolini of Prierio published

attacks on Luther in 1518, and Mazzolini followed with three defenses of the papacy in 1519 and 1520.

Luther replied to Eck's *Obelisks* with two works, *Asterisks* and *Resolutions*. A Franciscan monk, Thomas Murner, turned to strong satire to attack the Reformation with *Exorcism of Fools* and *The Great Lutheran Fool*. But the Reformers did not take a back seat in the matter of satire. Luther himself was a master at incisive, biting writing, and he was aided by the *Dialogues* of poet Ulrich von Hutten and the caustic wit of Claus Manuel's carnival plays.

NO PROTESTANT, Lutheran or not, needs to be told that the Reformation produced great hymns. Luther's "Mighty Fortress" is familiar to Protestants everywhere, but it is only one of 37 hymns to Luther's credit. Eight of the hymns attributed to Luther were original compositions, while the remainder were either paraphrases of Scripture (particularly the Psalms) or translations or adaptations of other songs. Luther first published a hymnbook in the language of the German people early in the Reformation, in 1524. Twenty-one of the hymns in the first hymnal were from Luther's pen.

No one can fully estimate the impact of Luther and the Reformation upon the literature and culture of Europe. In twentieth-century America, where books are no farther away than the neighborhood library or the bookmobile, and where magazines and pocket editions can be had on almost any streetcorner, we find it hard to imagine a world where literature was not available in the language of the people. Yet it was into such a world that Luther came. It is no small thing that he had much to do with providing the opportunity for education which is now within the reach of millions.

Women Change Their Name

"Women's Missionary Society" becomes "United Lutheran Church Women" . . . Cleveland convention streamlined women's organizational structure . . . Set million-dollar budget . . . Re-elected officers

By BETTY BAGGER

AFTER EIGHTY YEARS of Women's Missionary Societies in Lutheran churches of America, the time came this month for a change of name. Women's work in the churches has developed broader scope than promotion of American and overseas mission efforts. The new name—"United Lutheran Church Women"—was approved by almost unanimous vote at the women's convention in Cleveland, Oct. 1-5. Endorsement of the change was given by the United Lutheran Church's Executive Board on Oct. 12.

The name change was part of a general overhauling of organizational structure of the women's society. Rewriting of the constitution resulted in merging three administrative groups—executive board, education division, and department secretaries—into a 21-member executive board. Four committees of the executive board—membership, education, Christian service, offerings—will continue the work formerly conducted through five departments.

All committee members of the United Lutheran Church Women will be appointed from among the regularly elected members of the executive board. The executive board was increased in size from 15 members to 21, six of the 21 being elected from nominations made by the executive board to serve on the education committee, while 15 are elected from the slate of nominees presented by the synodical organizations.

The treasurer will be elected by the

convention instead of by the executive board.

In the rules regarding the number of delegates to a convention, the ratio was changed for synodical representation from one for each 300 active members to one for each 400 active members. Officers and board members will not have votes at conventions unless they are synodical delegates.

CONVENTION DELEGATES numbered 422, with an additional 1,000 visitors, representing 128,161 members in 3,739 societies. The women have a \$900,000 budget in 1955 for support of church projects (more than half of it for foreign missions), and set million-dollar annual budgets for the next three years. "This amount is a dream come true," said Mrs. Charles W. Baker, former president of the society.

MRS. BERTA S. GRACIANI, representing the youngest member of the Women's Missionary Society—the Caribbean Synodical Society—welcomed the newly organized Central States Synodical Society, of which Mrs. Ernest F. Tonsing is president, after the convention voted to receive the new group.

A recommendation "That the loyalty and support of United Lutheran Church Women be pledged to the United Lutheran Church in America's program of Evangelism" was not only passed but backed up by a budgeted item of \$3,000 for the Board of Social Missions to be

used in the evangelism program. Dr. C. Franklin Koch of the board explained plans for local evangelism preaching missions.

The women worked intently on the business of constitutional revision, even extending the session to 11 p.m. one evening. Dr. Franklin Clark Fry's parliamentary assistance and helpful clarification on difficult points provided valuable direction.

Once in a while the questions wandered from the by-laws into what Dr. Fry termed the "by-ways." Dr. Fry's opinion was requested on the question of participation in communion services sponsored by local groups of United Church Women. Dr. Fry's reply was that in the local situation the individual Christian has to make up her mind about this.

"The Holy Communion is given by

God to the church for the forgiveness of sin and not for any of the two dozen other reasons that are being given," said Dr. Fry. "It is always wrong to use the communion for any other purpose than for having an individual meet his Lord for forgiveness. No interchurch organization . . . can or should administer the holy communion. Neither the World Council of Churches nor the Lutheran World Federation can at any time or under any circumstances celebrate the holy communion, and that would apply equally to the United Church Women's groups."

THROUGHOUT the week, the women were given opportunities to learn a number of Telugu lyrics translated by Dr. Martin L. Dolbeer, Sr., former missionary to India. Periods were also provided for informal fellowship with the 51 mission-

BLOWING UP BALLOONS . . . Frivolous moment at convention came when women inflated a thousand small balloons advertising their statistics: "128,161 members in 3,739 organizations in 3,219 congregations," and let the balloons loose in auditorium



aries and overseas nationals present.

An evening inspirational program presented the report of the "Triennial Emphasis," showing how the goals of the ministries of mercy, evangelism, and teaching had been achieved through the lives and work of the missionaries and nationals who were interviewed. A high spot of the evening was the witness given by three young women who are going to serve the mission field in Liberia. These three—Miss Janet Reinbrecht, Miss Elaine Bradfield, and Miss Anna Price—were given a warm welcome by Mr. Roland Payne of Liberia, speaking for

his countrymen, whom he too will serve when he completes his training as medical laboratory technician.

Delegates voted to meet in Toronto, Ontario, Sept. 26 to Oct. 1, 1958, and in Chicago in 1961.

All officers were re-elected and were installed by Dr. Fry at the final session. Mrs. John B. Moose, Leesville, S. C., president; Mrs. Roy L. Winters, Spring City, Pa., vice president; Mrs. John F. Futchs, Denver, recording secretary; Mrs. Paul E. Knauss, Marion, O., statistical secretary; and Mrs. M. F. Rheningans, Milwaukee, treasurer.



THE MODERN TOUCH

VISITING A SUNDAY SCHOOL class of five-year-olds recently, I found that the lesson had been based upon Noah. The instructor had given each of the children a lump of clay and asked them to model their impressions of the story.

Most of the children were making animals, others experimenting with boats. At the end of one table I saw a golden-haired little miss worrying a gob of clay into her idea of what the ark should look like. But her replica had one crowning distinction: resting precariously atop the cabin of her ark was an elaborately designed television antenna!

—THOMAS P. RAMIREZ

IT IS A MISTAKE to complain about our job. As soon as we are ready for a better job, that job is ready for us. If this is true, then when we complain we are asking for a change for which we are not yet ready.

—FRANK C. LAUBACH in *Channels of Spiritual Power* (Revell)

OUR LITTLE FOUR-YEAR-OLD is eager to say grace at meals.

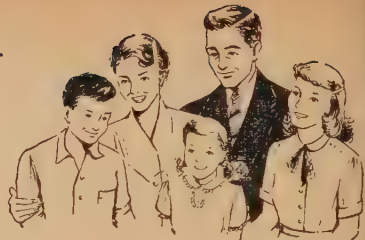
All we have to do is get him started. Sometimes getting him stopped poses a delicate problem.

"Dear Father," he begins, and then proceeds to thank God for the food items on the table—all of them—or as many as his eyes have seen before he bows his head.

His "prayers of specifics," as I have dubbed them, serve to remind the rest of us around the dinner table that there's nothing we have in this life that we can take for granted. Everything we have is a gift from our "dear Father."

—ROBERT H. THURAU

NOT IN THE PATTERN



I THOUGHT that as the children got older I'd be spared Halloween costumes. Instead it gets worse and more of it! This year Karen is invited to three parties and that means three costumes. If I couldn't pass her's from last year down to Pete and Susie, I don't know what I'd do.

I was complaining about it to Claire Mawson the other day—only I had to stop in the midst of my tirade and laugh, because I really enjoyed it. Otherwise, the youngsters could just be tramps and ghosts and “ladies” at every party. They'd probably have just as much fun, too.

“MAYBE I'M LIKE Mrs. Solomon, after all,” I exclaimed in dismay. “I talk about how she fusses over Billy, but maybe I'm just as bad!”

“Any old day!” Claire scoffed comfortably. “Your youngsters are as self-reliant as any I know. Look how Pete took over when the other boy got scared about that ‘peeper’! How many youngsters would have had that much sense?”

“Don't even mention that! I dragged Dan into going to the party at the school that night. Then we were having such a good time Dan hated to leave. We went over to Maddox's afterwards, you know. We were finishing a game of scrabble we'd started at the school and you know how that can drag out. Karen and the Maddox youngsters began to look sleepy, so we finally gave up. Honestly, Claire, you just can't imagine how I felt when we got home and saw the squad car out front.”

“Your heart must have been in your mouth! We were scared enough when we got home after they'd left and we saw all the lights on in your house at that hour.”

“So you and Charlie came over and made coffee. What we'd do without friends like you! No matter what happens to us, you're always on hand with help of some sort—a paintbrush or the coffee pot!”

“It works both ways, doesn't it? But what I meant was, when the other boy got so scared when he saw that face at the window, Pete just said loudly he wanted a drink of water and zipped out in the hall and called the police. He wouldn't have that sort of presence of mind if you had babied him too much.”

“I hope he'll have plenty of presence of mind if he ever runs into the fellow again. I'd feel so much better if they had caught the man that night.”

“I hope the police were right in their guess. You know they thought the ‘peeper’ may just have been someone who came over to talk with you or Dan, and went away when it was evident neither of you was at home.”

“HERE'S HOPING that's right and nothing else happens. I'm so thankful the boys had made Susie go to bed. She's angry about sleeping through all the excitement, but I don't think she's taken in much of the conversation about it.”

“Having a thing like that happen right here in our own locality gives me a queer

feeling. Usually I think of everyone around here as being just like us."

"I know. And knowing there's something strange going on makes me sure the children are going to be escorted to their Halloween parties and called for, whether they like the idea or not. I hardly know what to tell them, either. Training them to combine Christian love for all the world with prudence is not a simple business!"

"Life itself isn't very simple, is it?"

"Far from it. So I suppose we should be glad for the things that are clear-cut and direct—like making these costumes. See you tonight when I've finished my stint for the day."

"Oh, yes. The combined meeting of the women's societies to hear about the missionary conventions. Whenever we have a meeting that's a little different from the usual schedule, I forget and remember half a dozen times before it comes off."

"Well, I'll do your remembering for you. Want me to stop by for you?"

"That would be fine. After the boys' experience, I'd be seeing brigands in every shadow."

"Got a good sturdy corsage pin?"

"Such an un-Christian thought, Mrs. Melton! But as a matter of fact, I have!"

I WAS STILL laughing as I sat down to the sewing machine. I hate to think of anything evil in our nice peaceful community, but there is evil in the world so I suppose we don't need to consider ourselves any exception to the way life works—or get hysterical in our fear of it.

Karen and I had had a long talk the day after the incident. She had gathered just enough of the talk with the police to realize that it was more than having someone look in the window that bothered us. Trying to explain things to her

without taking the bloom off life was a job.

And yet she's not so sheltered as to think all is sweetness and light. "You mean," she said, "that some people get so mixed up inside that when they feel something like the bad that pops up in all of us—like thinking you would like to just smash in the teacher's face when she keeps you after school and you're going to miss something interesting—they're so mixed up they just go ahead and let the bad take over?"

"THAT'S ABOUT IT. Now, there's nothing really bad about looking in other people's windows except that it isn't a polite thing to do. Once in a while boys or even girls do it just out of curiosity or because it is exciting to do something they aren't supposed to do. But when a grown person does it, without stopping to explain why, we all wonder whether he was really planning to do something a lot worse."

"But, golly, the world would sure be uninteresting if everyone acted alike. Aren't we ever supposed to do anything different?—anything that isn't just what everyone else does?"

"That's what holidays like Halloween are for. A lot of grown-ups will act pretty silly, not at all the way they act usually. It will help them get that desire to do something different out of their systems. Life doesn't need to be all of a single pattern, but there are times to be silly and times to consider appearances. As you get older, you figure out which is which until you don't even think about it anymore. You just naturally conform to the accepted patterns of behavior."

Karen gave me a pitying look. Then she sighed, but her eyes were dancing, "Poo!, mother. I don't think I want to grow up. I like being silly any old time."

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Resentment

QUESTION: My son married a Roman Catholic girl three years ago. At that time he promised us he would never turn Catholic. But a month ago he informed us that he had joined the Catholic church.

I was heartbroken. We feel that the least he could have done would have been to talk it over with us. We have always been a very close family (there are two other children), and I feel our circle is now broken.

I just can't welcome him home any more—he can't understand that. I told him his wife would not hurt her mother as he has done to me—I feel I am as good as she. I know I'll never feel close to Harry again. He considers me very narrow-minded.

My daughter-in-law is a very odd girl, and she can be very mean. We have all been good to her, and she was surely made welcome in our family. We have helped the couple financially repeatedly, since they now have three children.

I have decided to cut them off completely. Let them struggle and see how they get along. In short, I am ready to disown my son completely. Am I right?

REPLY: Mixed marriages, as a rule, are unfortunate. A few work out well, but in most instances there is conflict between the mates, between the couple and one or both of the families, or all combined.

The attitude of the Roman hierarchy

in regard to mixed marriages is unfair and undemocratic. In view of these conditions young people ought to be steered away from associations which might lead to marriage, have the whole matter explained to them, and be given plenty of social opportunities within Protestant ranks.

But, once a marriage has taken place, the parents and friends of a couple must do all in their power to help them make a success of the alliance. Such couples start out with a handicap. We need to distinguish between the Roman church as such and individual members of the Catholic church. We may despise the hierarchy and its ways, but we ought to love the Catholic people and show them every courtesy. As among Protestants, there are excellent people among the Catholics and some of the other kind.

You are taking an un-Christian attitude toward your son and his wife. He was undoubtedly put under terrific pressure to join the Catholic church—not an easy thing to withstand. He may have made the decision in order to have peace in his home.

It is for you, as the young man's mother, to remember that he is your son—a man with full human rights, normal feelings, natural desires, honest aspirations, and difficult problems. Rather than add to the couple's woes you ought to show yourself a Christian and extend a generous Christlike love to your son and his wife. If you carry out the intentions you have expressed you will be unjust to the couple, and you will do yourself a great deal of harm. You will make yourself even more miserable than you now are, whereas by adopting a Christian outlook you can regain a Christian spirit and greater personal satisfaction.

You Can't Use God

Fools for Christ. By Jaroslav Pelikan. Muhlenberg Press. 172 pages. \$3.

Men in revolt against God have tried since time immemorial to "domesticate the Holy." They have used truth to build a fence around God and keep him out of the rest of his life by means of complicated theological systems. They have used goodness and beauty in a similar manner. The history of the Christian Church contains many stories which show how brilliant men have cleverly tried to escape the absolute claim of God by means of metaphysics, ethics, or aesthetics.

In this profound and penetrating book, Professor Pelikan presents three of the most creative minds of the West who have shown that God cannot be made harmless through philosophy (Kierkegaard), through morality (Dostoevsky) or through art (Nietzsche). Kierkegaard showed that it is not enough to believe the right things *about* Christ. We must follow him. Dostoevsky showed that it is not enough to observe divine precepts or prohibitions. Sin is more than immorality. It is rebellion against God. Nietzsche experienced in his final revulsion against Richard Wagner that it is blasphemous to milk faith in order to obtain beautiful music.

But there is truth in Christ and goodness in God and beauty in holiness. Professor Pelikan shows how truth, goodness and beauty can be the fruits of the Spirit in the examples of St. Paul, Martin Luther, and Johann Sebastian Bach. All this is done with consummate skill, so that the reading of the book reveals the whole gamut of reactions that are possible when man is confronted by the Holy. The result is that the reader must face the serious question, "Where do I stand in relation to the Holy? Am I trying to use the God and Father of our Lord Jesus Christ as a means to my ends? Or am I willing to let God use me?"

To an age which is constantly tempted to use God as it uses atomic energy or aureomycin, the author demonstrates that such an attitude towards the Holy must lead us deeper and deeper into sin. Yet this is by no means a pessimistic book. It shows also how men like St. Paul, Luther, and Bach have let God use them for his purpose. If

you want God to use your life this book may help you to become what St. Paul considers a most honorable name—a "Fool for Christ."

GEORGE W. FORELL

Iowa City, Iowa

"Broad Church" Theology

Christian Doctrine. By John Mackintosh Shaw. Philosophical Library. 379 pages. \$6.00.

The author of this "one-volume outline of Christian belief" is a Scottish-Canadian theologian who for twenty-five years has been teaching theology at Queen's College, Kingston, Ontario, one of the major theological schools of the United Church of Canada. The United Church is known as the "broad church" of Canadian Protestantism and the volume under review is quite in keeping with the "latitudinarian" tendencies of this denomination.

Professor Shaw is an alumnus of Edinburgh and Marburg, the Scottish and German centers of Ritschlian theology.

In reading the book, the reviewer was impressed by a certain kind of evangelical warmth which is noticeable throughout the volume. The author evidently is a person sincerely committed to the Christian faith.

However, the latitudinarian tendencies as referred to above are very obvious. A few examples may suffice. The divine sonship of man is to the author a matter of being a creature of God. Yet, in the Bible, man's sonship is conditioned by the Sonship of Jesus. The doctrine of original sin is toned down to the idea of an "unfortunate inherited weakness or imperfection which is simply organic and non-moral in character."

The sinlessness of Jesus means, in the eyes of Professor Shaw, not that he was morally perfect, but rather that "He acted out the will of God in so far as He knew it at a time." In the doctrine of the atonement the sympathies of the author are clearly with the moral view of Christ's redemptive work, i.e., Jesus made manifest in his life and death the unswerving love of God but did not in any real sense bear man's transgression.

The author's knowledge of Luther is faulty and seems to be limited to casual references to Luther in other English writers. Also his knowledge of more recent European scholarship seems to suffer from this defect.

The book may prove useful as providing an encounter with the current teachings of one of the most influential theologians in the United Church of Canada. OTTO W. HEICK
Waterloo, Ontario

Visiting the Sick

A Priest's Work in Hospital. Edited by J. Gordon Cox. Macmillan. 196 pages. \$2.25.

One's feeling about this little book is to sing its praises. It treats of the pastoral care of the sick with a minimum of psychological techniques. This approach offers fair wind for good sailing to pastors buffeted by cross winds of psychological theory in the last quarter-century.

A considerable section is about "the theology of the chaplain's task." This first long chapter makes a smash hit with those of us who feel the need to make the work of the chaplain more theologically respectable than it is frequently felt to be.

The jacket tells, I think correctly, that this book is good reading not only for hospital chaplains but also for "others of the clergy who visit hospitals" (don't all?). Young pastors will find reliable guidance. Those longer in service can profitably measure their ministry to the sick and dying by the canons of practice set forth.

Notable topics, well done, include work with sick children, the aged sick, and mental patients. One chapter describes the pastor as a member of the healing team working with other professional persons. Outstand-

ing is the book's closing chapter on "The Spiritual Life of the Chaplain."

Edited by an Anglican and for the "Church of England's Hospital Chaplains' Fellowship," its tone is nevertheless one of universality.

IRA S. FRITZ

Philadelphia

A Dictionary of Pastoral Psychology. By Vergilio Ferm. Philosophical Library. 336 pages. \$6.

More like a handbook than an encyclopedia, yet performing the function of both, this dictionary presents disciplined information from a highly complex field. Its purpose is to supply clergymen with definitions and explanations of terms used in psychology which apply to the parish ministry.

Six contributors aided the author by supplying information on specialized subjects. Terms defined in the book range from the technical (neurosis, parapsychology, psychotherapy) to the practical (sermon preparation, minister as a person, original sin).

In the pastor's library this book will make quickly available the kind of information he will find useful as a practicing psychologist in daily relationships with people.

The Chapel Hour. By Thomas Coates. Concordia. 184 pages. \$2.

This writer, a Missouri Synod youth leader, can put profoundly Christian truth in simple, direct language. These chapel talks, given at Concordia College, Portland, Oregon, are never glib or superficial, but are usually arresting and lively. The 53 sermons, 400 to 800 words apiece, are good for devotional reading, or may be thought-starters for pastors speaking to youth.

God's Family. By E. M. Conger. Seabury Press. 186 pages. \$3.

Episcopalians have been recently producing an extensive and excellent literature for youth instruction. This book, aimed at the nine-year level, is in two parts. One describes in story form the situation of the church in the first century. The other presents a few episodes from the Old Testament with a concluding New Testament chapter.

GEORGIA-ALABAMA

Congregations Form in Georgia As Mission Program Advances

By PAUL J. RENZ

ATLANTA—A new mission was organized and two others held their first services last month in Georgia. Added to the roll of new congregations was Faith Church at Warner Robbins, organized Sept. 25 by Pastor William R. Hartman. Synod President C. E. Fritz spoke at a congregational dinner. Pastor Donald R. Poole of Our Saviour Church, Albany, Ga., preached at the service. Pastor Hartman also serves St. Luke's Church at South Macon, 15 miles from Warner Robbins. He organized St. Luke's last fall.

First services were held Sept. 11 by Pastor C. E. Rice in a southeast Savannah mission and by Pastor Karl Suhr at the La Vista-Briarcliff mission in northeast Atlanta. Work is slated to begin soon at Columbus, near Fort Benning, largest U.S. infantry school.

Executive committees of the Georgia-Alabama and Mississippi synods will meet with ULC President Franklin C. Fry Nov. 2 in Birmingham, Ala., to work out details of a merger. The plan, suggested by the Mississippi Synod at its last convention, was approved last month by the Georgia-Alabama Synod.

Church of the Redeemer, Macon, Ga., Pastor H. E. Baumgartner, Jr., has sold its

property and purchased a two-acre site at the intersection of two of the main residential thoroughfares of the city. Redeemer will share its former church for one year with the new owner. Construction of the new church is planned for early spring.

CHRISTIAN KINDERGARTEN and weekday church schools are proving successful in Georgia. Pastor R. Paul Counts of Holy Trinity, Marietta, reports doubled enrollment in the church's kindergarten this year. The church, near a Lockheed Aircraft plant, has 42 children registered in the school. Only nine children are Lutherans.

Messiah Church in nearby Decatur (Cecil W. Carpenter, pastor) has opened a four-grade weekday school with public-school teachers as instructors. Resurrection Church in Augusta conducts a weekday school for children from 4 to 12 years of age. Pastor is Harvey L. Huntley.

DATE for the Women's Missionary Society convention of the synod was Oct. 18-20 at Redeemer Church, Atlanta. Missionary representatives were George Moore and Miss Alberta Holtzinger, both serving in Liberia. Another speaker was Dr. R. E. Clement, president of the Atlanta (Negro) University. Mrs. Donald R. Poole, Albany,

REUNION of former pastors of Antioch Church, Hoagland, Ind., marked observance of church's 100th anniversary. Looking at Bible dedicated 50 years ago together with Antioch's church, are (left to right) present Pastor Paul L. Schmiedel and former pastors Dr. Henry C. Roehner, Dr. Ralph Weadon and J. Luther Seng. Dr. Roehner, of St. John's, Uniontown, Ohio, led Antioch in building program 50 years ago.



GEORGIA-ALABAMA . . .

Ga., is president of the synodical society; Mrs. George E. Anderson, Jr., Atlanta, chairman of the local committee.

Conference meetings of the Georgia-Alabama Synod were held at Plains, Ga., Oct. 3; Savannah, Ga., Oct. 5, and Montgomery, Oct. 7. Dr. C. E. Fritz spoke of the "State of the Church" at all meetings. Emphasis was on evangelism, in preparation for the church-wide effort.

A church councilmen's conference is planned for the Atlanta area with a leader provided by the Lutheran Laymen's Movement for Stewardship. Erwin G. Baumer is arranging the conference. Workers in local every-member visitations will attend.

Congregations, in addition to the synod's committee on parish education, are securing copies of the *Martin Luther* film for use during the Reformation season. Reformation book corners, rallies and preaching-teaching-reaching missions are planned.

MINNESOTA

Bishop Lilje of Hannover, Reformation Rally Speaker

By PAUL LUTHER WETZLER

ST. PAUL—Speaker at the Reformation festival service in the Minneapolis Auditorium Oct. 30 is to be Bishop Hanns Lilje of Hannover, Germany. Bishop Lilje is president of the United Lutheran Church in Germany and of the Lutheran World Federation. The latter will hold its convention in Minneapolis in 1957. Bishop Lilje will be heard on Sunday morning over the CBS radio network as speaker on the *Church of the Air* program.

His appearance at the Minneapolis rally will be the highlight of a celebration uniting the Lutheran churches of the Twin Cities, Minneapolis and St. Paul. Clergy of both cities will enter the auditorium in procession, a 1,000-voice choir will sing under the direction of Peter Tkach.

Dr. Bryce W. Shoemaker was installed as

professor of Northwestern Seminary at a service at Lake of the Isles Church Sept. 21.

St. John's, Minneapolis, dedicated its educational building on Sept. 25. President Paul Bishop was the speaker.

First English Church, Cannon Falls, is completing a \$40,000 remodeling job that doubles its seating capacity.

Prince of Peace, Minneapolis, has set Nov. 20 as dedication day. Wooddale, St. Louis Park, has cleared its property of parsonage, frame church and school barracks and will shortly announce groundbreaking for its new church.

The Rev. Howard Rice resigned as pastor at Alden, Minn., to open a field in Madison, Wis. The Rev. Carl A. Almer was installed as pastor of St. John's, Lindstrom, Sept. 25. Pastor Theodore S. Rees preached. The Rev. R. Bertram Reed was installed as pastor of Mt. Carmel, Minneapolis, Sept. 18. President Bishop, Dr. Jonas Dressler, and Dr. Charles Grant delivered the sermons.

Over 100 laymen gather weekly in Holy Trinity, Minneapolis, for a two-month course on Christian truth. Topics include "Christian Ethics" (Dr. Paul Homer of the University of Minnesota); "Bible Survey" (Dr. A. O. Frank); "Luther and the Reformation" (Dr. P. H. Roth); "Marriage and Family Life" (Dr. Norstad); "Christian Deviation" (the Rev. Trevor Sandsness), and "Music Workshop" (the Rev. Clarence Lund). Classes meet in October and November from 7:30 to 9:30 each Monday evening.

The 50th anniversary convention of the Central Conference Women's Missionary Society was held Oct. 16-17 at Holy Trinity, Minneapolis.

The Rev. George H. Gerberding is the new president of the Central Conference Sunday School Association. He succeeded the Rev. Louis E. Ulrich who became student pastor at the University of North Dakota.

Grace Church, Deephaven, Minn., was host to the state Brotherhood banquet Oct. 13. Dr. Paul Luther Graf spoke.

Community Service Pays Dividends in Wilmington

Pastor Robert E. Neumeyer of Zion Church, Wilmington, Delaware, sent THE LUTHERAN the picture of children playing on the church's recently opened playground. In his accompanying letter he told of Zion's struggle to penetrate the hardening shell of economic tensions, race problems, prejudice, that forms around the core of any city. This is the story of Zion:

"... We at Zion are fighting the 'inner city' battle with all its ramifications. Deteriorating neighborhood — morally, physically, economically. Thank God, we are ahead right now.

"Racially, we moved slowly, beginning with 12 Negroes in vacation Bible school — long before Delaware public schools integrated. For more than a year we have had a 17-year-old Negro worshipping regularly. He was confirmed last spring, elected president of our senior Luther League, made the trip to Luther League convention in Michigan. Our attendance is at an all-time high. Last summer it was more than 25 per cent ahead of 1954.

"The playground is part of our strategy, neighborhood and race-wise. Since we opened in mid-June, 5,000 children have used it. The attitude of 'semi-hostility' has been broken down. About 60 per cent of the people in the area are Roman Catholics, 20 per cent claim some church affiliation, 20 per cent are unchurched. But our playground is crowded. Vandalism has decreased since it opened. And Negroes have begun to come, too. For many, it's been the first time that they played with white children — and vice versa."

So far Pastor Neumeyer's story. What he did not tell in his letter was that a short time after Zion had converted its former backyard into a playground, landscaping the area and providing \$1,000 worth of equipment in addition to supervision by Luther Leaguers, a group of mothers, all of the Roman Catholic faith, brought to the church an envelope filled with bills and coins. They wanted to make some contribution, they said, because their children were safe and happy during playground hours. Formerly their children had to use



Pastor Neumeyer and friends on playground

sidewalks, alleys, and streets for their games. There is no major playground open anywhere in the neighborhood.

A system was devised to check the boys and girls who use the playground and the church's equipment. They are registered the first time they come and given a yellow button. When they return to the playground the next time all they have to do is show the button and attendants know they "belong."

M. duPont Lee, director of city parks and playgrounds, visited the yard recently, and liked what he saw. He offered suggestions toward keeping the equipment in proper condition and commended the church for its initiative. "I would be most happy to see other churches or civic-minded organizations follow Zion's example," he said. "Here is a real example of putting into effect the full meaning of service."

President Knubel Tours Synod After Recovery from Illness

NEW YORK CITY—Preacher at the 100th anniversary of St. Paul's Church, Oswego, Oct. 3 was Synod President Frederick R. Knubel. His return to the pulpit marked the end of four months of enforced inactivity.

Dr. Knubel suffered coronary thrombosis June 1 and was hospitalized for six weeks. A period of rest followed at his home.

He resumed normal activity the first week of October, beginning a tour of the synod to attend pastors' convocations scheduled at Syracuse, Rochester, Buffalo, New Haven, New York City, Albany, and Little Neck, Long Island. Keynoting the meetings, Dr. Knubel's address deals with "pitfalls of the pastor." Other speakers: Dr. Robert Hershey at Syracuse, Rochester and Buffalo (Oct. 4, 5 and 6), Dr. Edmund A. Steimle at New Haven and New York City (Oct. 10, 11), and Dr. Paul Scherer at St. John's, Albany, and Christ, Little Neck (Oct. 24 and 31).

WORKSHOPS for training of missionaries in preparation for the church's evangelism program will be held in December. Seventeen areas in the New York and New England Synod have been designated and assigned one week in which all the churches of the area will conduct their missions. Regional

chairman for the mission is Pastor Walter Bock, who directs the program also in eastern Pennsylvania and New Jersey.

Chairman of the synod's special committee on evangelism is the Rev. Paul Swank. First date for an area mission is Jan. 8 in West Queens and Brooklyn (area chairman Pastor Robert Mohr), followed by Manhattan, Bronx and Staten Island (chairmen Pastors Walter Kopp and Carl Sutter) the week of Jan. 13. Last on the list is Buffalo (Oct. 27, 1957).

Urban surveys have been completed by the Protestant Council in Flatbush, Bay Ridge, and downtown New York. Further community and congregational studies are being conducted in East New York churches and four churches on Manhattan's west side.

BENEVOLENCE RECEIPTS have moved up, Synod Treasurer Ernst S. Erickson reports. As of Aug. 31, receipts for eight months of 1955 were \$496,694 as against \$482,235 during the same period of 1954. But Lutheran World Action receipts fell \$1,000 short of last year's total on Aug. 31, and payments on the ULC apportionment were \$14,000 below those of 1954.

An extra day has been added to the schedule of the synod's executive committee meeting Jan. 30-31, to allow discussion of a recommendation by the synod that the executive committee "consider the desirability of dividing the territory into two or more constituent synods."



FIRST building project in 88 years got under way at St. John's Church, Jersey Shore, Pa., when Mrs. Ellen Cupp (a member for 77 years) and Mrs. Charles Kline turned earth for \$100,000 Christian education building. Pastor of St. John's is Rev. Roy A. Gutshall.

Pastor Edward Perry, chairman of the sub-committee on social action of the synod's social missions committee, has issued a warning against the possibility of "quickie" legislation on bingo in New York. "While au-

thoritative sources feel that the Republican majority in the legislature would not support such a bill," Pastor Perry said, "it will be imperative that the people write their representatives urging defeat" of the bill.

New Mission Fields Studied In Upstate New York Areas

By CHRISTIAN P. JENSEN

SYRACUSE—Mission fields are being explored in northern New York State. Pastor Howard A. Lenhardt, synodical field missionary, led a team of eight pastors from Syracuse, Utica, and Oswego in a survey of Massena, heart of the St. Lawrence Seaway development project.

On one weekend 2,000 calls were made to ascertain church affiliations of residents. No Lutheran churches are represented in the territory. The nearest ULC church is in Black Lake, 90 miles away. Results of the survey are being examined this month in New York.

Another field now being investigated is the Westvale and Fairmont area, west of Syracuse. A team of four young women canvassed the area Oct. 17 for information on which to base further study.

First service of a mission in a Syracuse suburban field, the Dewitt-Fayetteville area, was held by Pastor Allen K. Griep in Fayetteville's municipal building Oct. 16. The new mission, Church of the Good Shepherd, has more than 200 families on its prospect list. A parsonage for Mission Developer Griep was purchased in August.

Zion Church, Utica, the Rev. John H. Sprock pastor, will begin a fund-raising campaign for a church building to be located on a three-acre plot formerly owned by the State of New York.

DONATION DAY brought many visitors to the Clinton Home bearing gifts of produce and money, Sept. 18. The Rev. Howard A. Kuhnle, Binghamton, spoke.

Lutheran Laymen's Retreat was held by the Central Conference Brotherhood at Big Moose, Sept. 23-25. Dr. Robert E. Van

Deusen, Washington, and Richard T. Sutcliffe, associate director of the ULC Department of Press, Radio and Television, spoke to 127 men on "The Christian Faces the World Today."

A preaching mission was held in Redeemer Church, Binghamton, by the Rev. Edward T. Horn III, Philadelphia, in October. The Women's Missionary Society of the Central Conference met in Redeemer Church, Syracuse, Oct. 21.

Three Lutheran churches of Syracuse will use the Sector Project of the United Church Canvass this fall; they are First English, St. John's and St. Peter's, and Zion.

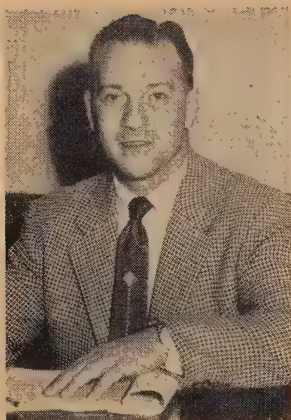
The Lutheran Society elected Dr. Frank H. Shimer, president; Mr. Joseph A. Clarke, vice president; Mrs. Kenneth A. Douglas, treasurer, and Miss Catherine Rumpf, secretary, at a dinner meeting Sept. 26.

St. Paul's Church, Johnson City, completed a financial campaign for a parish education building with subscriptions totaling \$50,367. Pastor Melvin E. Yearke was chairman of the fund drive.

The Lutheran Leadership training school is again in progress, with two courses being taught by the Rev. Paul K. Tritschler, of Holy Nativity, Endicott, on "Our Neighbor's Churches," and by the Rev. Myron E. Jaenecke, pastor of St. Luke's, Sidney, and Christ Church, Norwich, on "Missions Today." The school is being held in various churches. The second session of the school was held in Redeemer, Binghamton. Leaders were Dr. Paul C. White and Miss Catherine Juram.

The Rev. Robert Ireland became pastor

(Continued on page 41)



THE MOVE was a short one for Editor Carl E. Koppenhaver as he left his desk on the sixth floor of the United Lutheran Publication House in Philadelphia to become director of the House's audio-visual department two floors below. But a new field opened to the 40-year-old graduate of Wagner College and Philadelphia Seminary who for ten years has edited the Sunday bulletins (circulation over 550,000), the *ULC Pastor's Desk Book* (a monthly information service for ministers), and the devotional booklet *Light for Today*. In his new job, he will supervise production, distribution and promotion of motion pictures, filmstrips and recordings for use of congregations, church groups and Sunday schools.

Pastor Koppenhaver had worked as reporter for the *Pottstown* (Pa.) *Mercury* and as night editor for the *Staten Island* (N. Y.) *Advance* prior to his ordination in 1945. This experience helped him in developing the

ULC news service which he started in 1947 on a year-round basis. The news service was absorbed last year by the newly established ULC Department of Press, Radio and Television in New York.

THE CHANGE was more drastic for the Rev. Robert R. Clark who succeeded Pastor Koppenhaver on the ULPH's editorial staff. Mr. Clark, a 42-year-old native



of Jersey Shore, Pa., was pastor of Trinity Church, Mechanicsburg, Pa., for the past five years. Previously he had served the four-church Hartleton, and the two-church Port Royal parishes, both of the Central Pennsylvania Synod.

A graduate of Susquehanna University and Gettysburg Seminary, Pastor Clark was a correspondent for THE LUTHERAN from the West Penn. Conference, a contributor to *Parish School* magazine and the *Lutheran Church Quarterly* and has written home department

and young people's quarterly for the Augsburg series of the Parish Education Board.

ONE PORTFOLIO was given up by George S. Yost who retired as superintendent of Second English Sunday school, Baltimore, Md., after serving in that post for 39 years, but Mr. Yost will remain active in Christian circles. He is a member of the ULC Board of Foreign Missions, a post he has held since 1934, serves on the Board of Directors of Gettysburg Seminary, and of the Lutheran Hospital of Maryland, and is a member of the Board of Managers and president of the Maryland Bible Society and vice president of the American Bible Society.

Mr. Yost has served his church as councilman at various times since his first election in 1912. He is a partner in a Baltimore law firm and member of the law faculty of the University of Baltimore.



N. Y.: SYRACUSE . . .

of Holy Trinity Church, Elmira, on Sept. 1, succeeding the late Rev. Clifford E. Eichner who served the church for 30 years until his death last December. Pastor Ireland formerly served as pastor of Faith Church, Schenectady, and assistant pastor of Incarnation Church, Brooklyn.

The Southern Tier Reformation service will be held in Redeemer Church, Binghamton, on Oct. 30. Speaker will be the Rev. Francis R. Edwards, pastor of St. John's Church, Wilkes-Barre, Pa.

Installed during the summer were the Rev. Sherwood W. Bryant as pastor of Holy Communion Church, Utica, and the Rev. Alexander Guba as pastor of Zion Church, Dolgeville. The services were conducted by Pastor Robert Nelson, Central Conference vice president.

OHIO

Ohio Mission Program Continues on Schedule

By E. RUDOLPH WALBORN

COLUMBUS—The Synod of Ohio's 288th congregation was organized Sept. 25 when 67 charter members (36 from Trinity Church) met in the Fairlawn School, in West Akron. Pastor is the Rev. Kenneth H. Sauer, who graduated from Hama Divinity School last May. He succeeded Pastor Harry L. Myers who served as developer from June 1954 until last April. The service of organization of Faith Church was conducted by Dr. Richard H. Gerberding of the Board of American Missions, Synod President George W. Miley, and Director of Missions Albert H. Buhl. It is the tenth congregation to be organized under the auspices of the board of home missions of the synod since 1950.

The next mission to be organized will be Messiah, at Newton Falls, where Pastor John E. Berger held the first service Aug. 21.

At Kettering (Dayton) Pastor Robert F. Barr has been at work since July and serv-

ices will begin as soon as a meeting place can be secured. "A chapel must be built if we are to start a congregation," Director of Missions Albert H. Buhl told the synodical board of home missions last month, and the board decided to reverse the usual procedure and build a house chapel before the congregation is organized. The home mission board has purchased a four-acre site which will soon be surrounded by four building developments.

MISSION DEVELOPERS have been called by the Board of American Missions for two home mission fields. Pastor Russell Bussabarger will work in the west side of Lancaster in a field surveyed by members of First and St. Peter's Church last winter. Since 1951 Pastor Bussabarger has been institutional pastor and Bethany Village superintendent for the Inner Mission League of the Miami Valley (Dayton).

Pastor Austin F. Shell will go from St. Mark's, Mansfield, to organize a congregation at Athens. He will also have responsibility for student work at Ohio University, a school of 5,000 students. A limited student ministry had been the only Lutheran witness in this southeastern Ohio town. After renting a residence center and an unused moving picture theater for services, the Division of Student Service of the National Lutheran Council, along with the Synod of Ohio, has purchased a \$15,000 property for use as a student center.

ONE PHASE of home mission work in Ohio came to an end last summer when the committee on ministry to the defense communities of the Scioto Valley voted to discontinue its work in the atomic energy plant area between Chillicothe and Portsmouth. The Rev. James Noland, co-ordinator of this joint venture of 15 Protestant denominations ministering to some 100,000 transient workers in trailer camps, left for Houston, Texas, and almost all church workers were withdrawn.

The National Lutheran Council provided

COUNCIL PRESIDENTS

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OHIO . . .

the services of Pastor John G. Gensel and of some parish workers. Pastor Gensel has gone to Puerto Rico on an assignment from the Board of American Missions and will return next year to serve in New York City. The Chapel of the Good Shepherd, property of the National Lutheran Council, has been moved from Piketon, and Parish Workers Burdella Shegeby and Marilyn Swanson have been transferred to other defense areas. The work in the area was undertaken during the emergency period when thousands of laborers were imported to erect the atomic plant.

Lutheran center for the permanent operators of the atomic plant at Chillicothe will be Calvary Church. Pastor Melvin H. Kimble is being assisted by Parish Worker Delores Rae Reindollar, a 1955 Gettysburg College graduate, supplied by the Board of American Missions. Calvary Church has broken ground for a \$45,000 educational building.

PENNSYLVANIA

Hartman Called to Develop Ministerium Mission Plans

By CARL W. WEBER

PHILADELPHIA—With the appointment of a director of home missions, the Ministerium of Pennsylvania is trying to meet the challenge of rapid population increases in the Delaware and Lehigh valleys. Pastor Orval C. Hartman, called to this office this month, will search for new mission fields, supervise surveys and conduct work in the field until a pastor can be called to develop the mission. The 34-year-old minister developed St. John's Church in Hatboro, a Philadelphia suburb, after serving a four-year pastorate at Redeemer Church, Philadelphia. His work will be supervised by Dr. Roy L. Winters, former home mission superintendent, who became the Board of Inner Mission's executive secretary and is in charge of rural church work.

Opportunity for new missions, according to Ministerium officials, will arise in the near future particularly in the Philadelphia area, the State of Delaware, and along the Lehigh River between Allentown, Bethlehem, and Easton. Pastor Hartman's first assignment will be development of the second mission in Levittown, near Philadelphia, where the Ministerium purchased a parsonage this summer. He is expected to stay in Levittown for several months.

AN INTENSIFIED DRIVE to reach the \$1.5 million goal of the Muhlenberg College Fund campaign is being launched this month as 100 teams—one minister and one layman each—are getting ready to visit church councils and explain the needs of the Lutheran college which plans to introduce co-education in 1957. The \$600,000 mark of receipts in cash was passed Oct. 1. A \$100,000 fund for the education of women will also be available. Total pledges amount to \$1.1 million so far.

Good Shepherd Church, Southampton, ended a week of church dedication ceremonies on Oct. 3. Good Shepherd was organized in 1918. It increased its adult membership from 101 to 475 during the past four and a half years and will become a self-supporting congregation at the end of this year. The \$100,000 church building seats 250. Pastor is the Rev. Fred E. Ringham, Jr.



NEW CHURCH FOR GOOD SHEPHERD,
SOUTHAMPTON, PA.

A SERIES of Christian career conferences will be held through the coming months to tell high school juniors and seniors how Christian ideas can be translated into daily action. Boys will hear a layman speak of his conception of Christian vocation in everyday life. A pastor will talk of full-time service to the church. Girls will hear a housewife and a full-time church worker—deaconess, missionary, or parish worker—speak about the same themes. At the close of the session a Muhlenberg student will introduce the college's *Voyage of Discovery* film. First meetings of the series were scheduled in four churches of the Wilkes-Barre conference Oct. 23.

A FUND DRIVE for establishment of a shelter for unwed mothers got underway this month. Women's committees of the Ministerium's Board of Inner Missions are seeking \$50,000 to provide a home for 12 young women at the time they need help most. No decision on the location of the shelter has been reached.

Care for unwed mothers is being provided now through the Lutheran Children's Bureau which has one worker engaged in helping the women and one working on adoption of fatherless children. Young women aided by the bureau are placed in Lutheran families during their pregnancy and referred to the Salvation Army or the Florence Crittenton Home for the delivery. Later the bureau helps to find a suitable home for the baby if the mother does not want to keep it.

Dr. Cooper preached at the dedication service on Sept. 25. Others taking part at services during the week were Home Missions Superintendent Roy L. Winters, Pastors William S. Heist, William O. Moyer, William J. Ducker, and Robert H. Gearhart, Jr.; Sister Mabel Walther of the Board of Deaconess Work, and Percy L. Smith, president of the Philadelphia Conference Brotherhood.

DEDICATION of the new church of Pilgrim congregation, Cheltenham, was held Sept. 25. Christian leadership courses are scheduled at Holy Trinity, Willow Grove, Oct.

11 to Nov. 15, and at Christ Church, Upper Darby, Oct. 12 to Nov. 16. Gethsemane School of Christian Education is the sponsor. St. Matthew's, Springfield, began the fall session of its kindergarten Sept. 12. Members of Advent Church, Philadelphia, are engaged in a neighborhood canvass. Seven Lutheran congregations in the Wilmington, Del., area co-operate in a program of evening study hours and discussion groups.

Salem Church, Harrison and Cottage Streets, opened its first term of daily kindergarten on Oct. 3, 1955, under the leadership of Miss Lois Boehm, graduate of Temple University.

Berks County Churches

Lag in Stewardship Program

By W. R. SIEGART

READING—Three sector program meetings were held in the conference the last week of September. Only 27 per cent of the congregations are participating. It seems the laymen are not convinced. Three sample comments from pastors: "I got participation through my church council but it was a struggle . . ." "I bowed my head in prayer while meeting the strong objections of the church council. One man asked me if I was sleeping . . ." "At the only meeting of the church council I did not attend because I was on vacation, the men turned it down."

Need for the program became apparent at the meetings when congregations reported that from 10 per cent to 51 per cent of their confirmed members made no offering. During 1954, only five of the 96 congregations in the conference gave over \$8 per communing member to apportioned benevolence: Grace Church of the Tipton Home, the Rev. Webster K. Reinert pastor . . . Atonement Church, Wyomissing, the Rev. Wilson T. Touhsaent pastor . . . Trinity Church, Reading, Dr. Gunnar Knudsen pastor . . . St. Mat-

PASTORS

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PA.: READING . . .

thew's Church, Reading, Dr. W. R. Siegart pastor . . . Trinity Church, Kutztown, the Rev. Carlton L. Heckman pastor.

Three congregations gave nothing, three gave less than \$1 per communicant, and a total of 45 congregations gave less than \$4 per communing member. The conference stands at the bottom of the seven Ministerium conferences with an average apportioned benevolence offering of \$4.95 per communing member.

Five parishes operated food stands at the week-long Reading Fair, and pastors did a variety of jobs to help. The churches were: St. Daniel's, Robesonia; Reformation, Reiff-ton; Schwartzwald, Jacksonwald; Belleman's, near West Leesport; and Spies-Oley. St. Daniel's served from 1,000 to 1,200 meals a day, had an average of 85 people working.

Atonement Church, Wyomissing, unified its women's organizations into The Women of Atonement. Trinity Church, Reading, reorganized its Women's Missionary Society into ten "interest groups," with each group meeting monthly and the entire group yearly.

Weekday church school instruction resumed this fall in Reading for the fourth, fifth and sixth grades under the auspices of

the Reading council of churches. It operated on the released-time principle, at written request of parents, and sessions are held in various churches.

The Reading leadership school, under the auspices of the local council of churches began its sessions in St. John's Church, Reading, with Pastor Gunther J. Stippich as dean. Of 14 instructors, 5 are Lutheran. The Hamburg, Pa., community leadership school began its fall sessions with Pastor Phares O. Reitz, pastor of St. John's, Hamburg, as dean.

Dr. Franklin Clark Fry, ULCA president addressed the Protestant rally at Albright College field house Sept. 25 attended by over 2,000. His theme was: "Stand Fast in the Liberty Wherewith Christ Has Made You Free."

Dr. Fry cautioned against making Christianity and democracy synonymous: "Christianity is the sea out of which democracy comes." He stressed equality, intelligence and literacy, and respect for man as basic in the Protestant heritage.

Miss Emily Yocum, local Children's Bureau worker, spoke to the Lutheran Nurses Guild on the work of the Bureau. She said: "Berks County is the second cheapest county in the state in granting support to children. It pays only \$7 a week. One other county pays \$6.50." It costs \$20 a week to support a child.

St. John's Church, Reading, the Rev. Gunther J. Stippich pastor, is beginning a \$30,000 renovation program. The children's departments of the Sunday school of this congregation bring Christmas gifts of money which are sent to a place of need. This year they will go to Christ Church mission in Philadelphia, the Rev. E. H. Dixon pastor.

Dr. Gunnar Knudsen, pastor of Trinity Church, Reading, representing the Reading council of churches, and Pastor David U. Druckenmiller of Faith Church, Mt. Penn. Pa., representing the conference, attended the statewide World Order Conference at Bedford, Pa.

The Lutheran Reformation rally will be held in St. John's Church, Reading, Nov. 6.

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with Dr. Edmund A. Steimle as speaker. The choir from all congregations will sing. Pastors' instruction for the evangelism mission began Oct. 17 at Zion Church, Windsor Castle. The conference mission is scheduled for Jan. 27.

Congregations received special offerings for synod's emergency relief fund, which had been exhausted assisting flood victims. Largest offering, \$1,385, was from Trinity, Reading.

REQUESTS: St. Mark's Church, Birdsboro, \$5,238 from the estate of Mary L. Beard; St. Luke's Church, Reading, and the Topton Home, \$1,453 each from the estate of Syl-vester J. Brown; Trinity Church, Bechtelsville, \$2,577; St. John's Church, Boyertown, \$1,031; the Topton Home, \$200 from the estate of Annie B. Dotterer.

George L. Schmehl, a member of St. Daniel's Church, Robesonia, and one of the organizers of the conference Brotherhood, died at the age of 83. He had been Brotherhood treasurer for 18 years.

TEXAS-LOUISIANA

Church Leaders Convened At Evangelism Workshop

By JAMES F. VORKOPER

AUSTIN—Success of the stewardship evangelism workshop held at Lutherhill Sept. 16 and 17 was summed up by Synod President Royce E. Leshner as having given him "the greatest thrill in the three years" he has been in office. The program was designed to give information and guidance to pastors and congregations on the evangelism program to be promoted throughout the United Lutheran Church during the next two years. Of the 45 congregations, 40 were represented by 100 persons. Attendance had been limited to one pastor and two lay representatives from each congregation.

Dr. A. Kenneth Hewitt, Columbia, S. C., explained practical aspects of the Preaching-Teaching-Reaching mission as they concern the missionary. "We have not been searching

and reaching people for Christ. It took fifty people in the ULCA to get one into the church the last few years," he said. He urged missionaries not to "preach over people's heads. Using phrases and words far beyond

CHURCH CUSTODIAN

Please read page 49

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TEXAS-LOUISIANA . . .

the comprehension of the hearers is not a indication of being a great preacher but a poor shot."

Pastor George Housewright, newly appointed regional director of evangelism Texas-Louisiana and Central States synod explained the evangelism program.

The Rev. David Cooper, Austin, chairman of the synodical evangelism committee, conducted the opening program and led part discussions. Pastor David Conrad, Houston led the devotions.

Pastor Philip Wahlberg, Corpus Christi explained the training program for laymen while Pastor David Jensen, New Orleans told how to instruct workers for the visitation before the program. The Rev. Hugo Rathkamp emphasized the program in the mission congregation.

LLM Associate Directors Chester A. Myrom and Dr. H. C. Hoisington outlined the sector plan. Mr. Myrom urged that "constant program of education and understanding be given to the people."

CHURCH CONSTRUCTIONS are keeping pace with the program of new missions. St. John's, Grand Prairie, near Dallas, has set dedication of its first unit for late November or December. The Rev. Hugo Rathkamp is pastor. St. Andrew's, New Orleans, the Rev. David Jensen pastor, is completing house chapel.

St. James' Church, Houston, the Rev. D. I. Dolton pastor, is building a scout hall. Messiah Mission, Austin, the Rev. David Cooper pastor, has raised over \$6,000 for the new church unit.

The Rev. Charles Holland, mission developer in East Dallas, reports that the mission will be ready for organization late this year or early in 1956. ULC services are being held for the first time in Lubbock, Texas by Mission Developer Clarence Hagens who reports good prospects for his work.

Mission Developer Fred W. Henkel, former conference president in the Texas Synod who was ordained in Cuero in 1920 returned to Texas from Tulsa, Okla., to organize a new field in Amarillo. He will be

sisted by Sister Esther Mae Shepperson in
urting the first ULCA congregation in the
exas panhandle.

St. Luke's Church, Schroeder, the Rev.
arold Muffley pastor, began building a
w parish hall. St. Mark's Church, Cuero,
ll join other denominations in a city-wide
rvey. Pastor John Jacobs was appointed
a citizens' committee to study desegrega-
on problems in public schools.

St. James' Church, Houston, along with
other Lutheran churches will send a choir
the large Reformation rally planned in
usic Hall, Houston, for Nov. 30.

Trinity Church, Miles, the Rev. J. F.
orkoper pastor, organized a new brother-
ood. Reformation Church, Garland, the
ev. Norman Suhr pastor, bought a marble
ptismal font from special gifts.

First United Church, Dallas, the Rev. Wil-
am Hoebel pastor, has invited the Texas-
ouisiana Synod for its 1956 convention.

St. Mark's and St. Timothy, Corpus
risti, will join with 28 other churches in
city-wide fellowship evangelism program
nd survey. The Rev. David Jensen of New
rleans will be guest preacher for St. Mark's.
he congregation has passed the 85 per cent
ark for its 1955 evangelism membership
al of 175 new members.

DECEASED

DR. THEODORE BUCH, pastor of Zion
church, Johnstown, Pa., died Sept. 23 aboard
e liner "Maasdam" on his return journey
om a two-month tour of Europe. The 76-
ear-old dean of Johnstown ministers died
f a skull fracture as the result of a fall
own a companionway.

Born in Narrowsburg, N. Y., and grad-
ated from Fort Wayne (Ind.) Academy
nd Concordia Seminary, St. Louis, Mo.,
r. Buch served pastorates at Charlotte,
C.; Allegany, N. Y.; Atlantic City, N. J.,
nd Ligonier, Pa., before coming to Zion
church, Johnstown, in 1931. He had been
resident of the Pittsburgh Synod's German
conference for 25 years.

Dr. Buch, whose wife, the former Hilda

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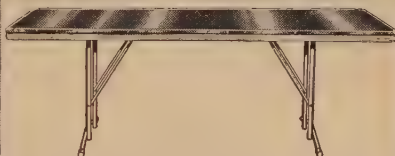
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M. Nedecker preceded him in death in 1951 leaves a son, Pastor Waldemar Buch, and daughter, Mrs. Hilda B. Eccarius; two brothers, Fred and Erwin; two sisters, Mrs. Dorthea Brauns and Mrs. Cornelia Fleischer.

His body was taken to Johnstown for burial. A funeral service was conducted at Zion Church Oct. 5 by Pittsburgh Synod President G. Lawrence Himmelman. Interment was at Grandview Cemetery.

THE REV. MAYNARD J. SILSETH, 31, social science professor at Texas Lutheran College, died Oct. 6 after a long illness at Seguin Hospital.

Pastor Silseth, a native of Minneapolis, graduated from Concordia College and Northwestern Seminary and was ordained by the Northwest Synod in 1942. The same year he became a U.S. Navy chaplain, served in the Mediterranean theater during the war, and as regional chaplain in St. Louis later. In 1948, shortly after receiving his master's degree from the University of Minnesota, he joined the faculty of the American Lutheran Church college in Seguin, Texas.

Surviving, with his wife, the former Carolyn Marilyn Parker, are two children, Michael John and Kathy Lee; his father, the Rev. J. O. Silseth of Minneapolis, and a sister, Mrs. Junice Frendberg.

The funeral service was held in the college chapel on Oct. 7. Burial was at Fort Sam Houston National Cemetery, San Antonio, Texas.

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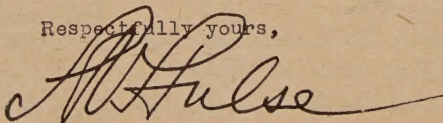
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in conclusion

IT LOOKS SURPRISINGLY EASY. If every church member would bring into the church only one other person, membership would double. And if the process could be repeated—say in ten years—our United Lutheran Church would be four times its present size.

The facts are startlingly different. The ULCA has been growing only at the rate of 2.1 per cent each year. It takes 50 members a full year to bring into the church one additional person!

In the face of this rather languid pace of the church, we find ourselves living among grim realities. There's unrest, insecurity, a sense of futility everywhere. Even in our "Christian nations" of the U.S. and Canada, only about half the people are even nominal members of any church. In such a spiritual vacuum, secular philosophies and strange isms can flourish.

NOW THE HOUR is striking in our church when Christ is calling each of us to supreme action. For a long time we've been saying that the world's future will be either "Christ or chaos." Now we have a chance to help it make a choice. On Reformation Sunday, the big evangelism mission begins.

In every parish and in every congregation people will be rallied within the next two years to meet the challenge. It's not an effort to start new churches (we do that too—almost one every week) but rather to build up, fill up and reconsecrate congregations that now exist. It's not intended just to increase membership rolls or to stir up an emotional atmosphere that leads to the sawdust trail. Its aim is deeper and higher—to bring people into close and living relationship with Jesus Christ as their Lord and Saviour.

This needs to be done not only among new members brought into the church but among all the rest of us who sometimes let our bright sense of sharing in the Gospel get dimmed or tarnished.

An eloquent and forceful way of testifying to the worth of our Christian faith is in our own loyalty to the church. It's hard to convince others of things about which we're lukewarm ourselves.

The casual contacts of every day give us another opportunity. Here is the point at which we most often fail. We don't hesitate to talk to our friends about what we ate for breakfast, what we watched on television, or what the doctor said about our aches and pains. But often we hide the fact that we're believing Christians. Perhaps modesty keeps us silent—we don't like to be puffed up in proud piety. Yet a simple expression of our gladness and interest can direct others to the same source of love that brightens our days.

THE EVANGELISM PROGRAM will follow a familiar and tested pattern. There'll be regional meetings, training sessions for visitors, doorbell ringing, rally meetings, contact with thousands of unchurched. Every member of every congregation has a part in the effort, whether he is on an official committee or not. If the world is to be brought even a tiny bit closer to Christ, it needs all the time we have, all the effort we can put forth. It won't be done by miracles, but by the tested method that has worked since the beginning. Andrew brought Simon Peter to Jesus. Philip brought Nathanael. And so it has gone on in an endless chain. "You shall be my witnesses," said Jesus. Today it is your task.

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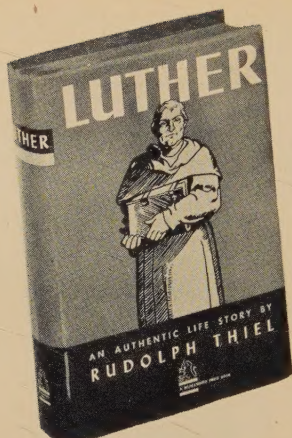
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